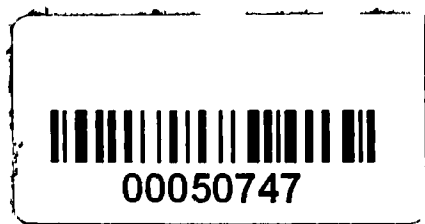


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THE MAJJHIMA NIKĀYA

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The Majjhima Nikāya

VOL. IV.

INDEX OF WORDS

EDITED BY

MRS. RHYS DAVIDS

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EDITOR'S NOTE

It is nearly eleven years ago since this index was begun. Miss Mabel Hunt indexed the words of interest in Volume I. during the latter half of 1914. Then war-work claimed her. It was not till 1916 that a successor was found in the Principal of Holloway College, Miss E. C. Higgins. But after a time the requisite leisure failed, and once more the unfinished work came back. Then Mrs. Bode consented to make good, and spent the last months of her life so doing. Done in this scratch-wise way, the index needed much editing. Neither editor nor vacancy in our issues seemed forthcoming, till a difficulty arose in getting work through press this winter. Mindful of a piteous call for a long-needed fuller index to the Nikāya from Belgium, I decided to publish what had seemed to be as full an index as the compilers had been charged to make it. It proved to be a very patchy affair, and has needed a sore amount of work to fill in omissions. Nor is it now anything but a very imperfect, a very amateurish, a very inadequate index. The Majjhima Nikāya, it is true, like its brethren, abounds in set phrases, set categories, set codes, set refrains, and these it is easy to note up. On the other hand, these stereotyped forms are framed in a cursive diction of great richness and variety, including words and inflections that suggest a lengthy evolution in Pāli till the final editing, as it has been handed down to us, was decided upon. This index, for all its many omissions, much exceeds in length those we have published of the third and fourth Nikāyas. Yet if time and the man were just now available, it might well be extended by many pages ere it could be pronounced really

satisfactory. As it is, it will certainly be useful. And future generations will make good our half-way efforts.

I have added a table of the suttas. The lack of a list of contents has been a felt want in each of the three volumes. No one has been able, in consequence, to get a grip of the contents as a whole. I have also made good a curious omission in the original index. The references to the 'hero' of the whole story are entirely omitted. There is only an unspecified list of references to 'Tathāgata.' Moreover, the greatly pervading names of Ānanda and Sāriputta are dismissed with a '*passim*.' By this our coming to profit by such work is much hindered. Lastly, the places where all this talking is said to have happened are here tabulated. There hereby emerges a similar proportion of talks placed at Sāvattthi, with Rājagaha as a bad second, to that which we note in the Saṅyutta Nikāya and in the Jātaka.¹ We do not get here the condensed opening in the Sāvattthi talks, as in the Saṅyutta. The two first Nikāyas are more ambitious *literary* efforts, and not the more 'dumped' groups of the third collection. Yet are we faced with the same conclusion suggested by the Sāvattthi preponderance. Either the founder *mainly* resided there, or else Sāvattthi was the earliest emporium (? library) for the collection and preservation (however it was done) of the talks. And by 'talks' I mean the edited form into which some more or less remembered 'saying' had been developed, with or without stock formulas, by generation upon generation of repeaters and editors. Some guide to this, it may be, is seen in the Vibhanga Suttas of the last Vagga but one. The founder is shown uttering a few words, then going out, leaving a disciple to develop the theme. This may well have really happened, especially as he aged. But is it not also of a deeper significance? When believers in the East and historians in the West will come up out of the

¹ See L. Feer's list quoted in *Buddhist Birth Stories* (Table VI.), and *Kindred Sayings*, III., in the Preface.

traditional attitude—when we shall not hear church-editing called Buddha-vacanaṇ, and *thought of as Gotama-vacanaṇ*—when we shall no more read: ‘The Buddha laid down this and denied that,’ but ‘the Buddhist church did so’—then we shall at last be fit to try to pull down superstructure and seek for the man, the brother-man who helped then, who, if we rightly conceive his nature and his destiny, is helping now.

C. A. F. RHYS DAVIDS.

March, 1925.

Majjhima-Nikāya

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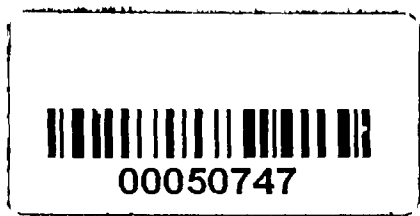
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